

# Manual on Personal Evangelism

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The Methodist Book Concern  
New York                      Cincinnati

Single copy, 15 cents; per hundred, \$10, net, postpaid

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Printed in the United States of America



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## FOREWORD

THE purpose of this manual is to give in outline a suggestive program for a personal visitation campaign. It has been prepared in response to urgent requests for the same coming from a very considerable number of pastors from all sections of the country of our own and other denominations. The suggestions set forth in these pages are not theories conjured by some so-called expert seated in some office far removed from the field of action. The program here outlined has passed beyond the experimental stage; it has been successfully put on in about every type and size of a community and church in all parts of the country; it may be adapted to any field, from a single church at the crossroads or a circuit made up of a number of churches to the larger urban church or a group of churches in a city, county, or district. It has also met with commendable success when undertaken simultaneously by churches of different denominations.

It has been thought advisable to include in the manual some suggestions as to the enlistment, training, and encouragement of personal workers. It is not the ambition of the writer to assume for this manual the dignity of a textbook, but with the aid of the books listed in the Bibliography found in the concluding pages he is of the opinion that any pastor can formulate his own textbook. It is quite possible that the divisions of the manual might easily lend themselves to this purpose.

The *How Book of Evangelism*, published by the



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Department of Evangelism a few years ago and sent to all the pastors of our church, will furnish valuable illustrative material for all phases of evangelism outlined in the following pages.

This manual is furnished free to all Methodist Episcopal preachers and students in our theological seminaries, schools of religious education, and training schools. If it is desired in quantities for church training night, Sunday schools, or special classes for training in personal evangelism it may be secured at \$10.00 per hundred prepaid (single copies 15 cents each), the cost of printing, packing and shipping. Orders should be sent to the nearest depository of The Methodist Book Concern.

All cards displayed on the following pages may be secured from the nearest depository of The Methodist Book Concern at the rate of fifty cents per hundred.

The manual is sent forth by the Department with the prayer that it may be attended with the blessing of Him who saw the fields "white already to harvest" so many years ago and called for reapers. (Luke 10.) It will fulfill its mission if it can so renew his call and challenge that tens of thousands of his followers, ministerial and lay, will prepare themselves as "workmen that needeth not be ashamed" and gladly go forth to garner the ripened fruitage of the harvest field.

### PERSONAL EVANGELISM—THE OUTSTANDING METHOD OF JESUS

Public evangelism has New Testament sanction and example. It has played a large part in the success of the Christian Church from the earliest



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days. Without doubt it will be in vogue down through the centuries. Public utterance accompanied by the psychological influence of the mass is something that has its rightful place in every field of endeavor where companies of people are to be aroused and led to a decision.

Public evangelistic effort, however, is but one of the many ways by which men are to be won for Christ. Its tendency is to confine the effort of winning people to Christ largely to ministers and special evangelists by means of sermon and public address. Bishop Edwin H. Hughes says: "The people are not gospel-hardened, but method-hardened. It is surprising to note how little impression public discourses make on the unconverted. It is more surprising to note how much impression individual heart-to-heart conversation makes upon them."

A study of the New Testament and the history of the Christian Church for the first three centuries will reveal the fact that personal evangelism was the task of each and every disciple of Christ. The personal evangelistic effort now being put forth by a large and an ever-increasing number of churches is neither a new evangelism nor a new method of evangelism. Its rediscovery and emphasis are what make it appear to be new. It harks back to Jesus when he and his disciples practiced it in winning their first recruits.

We list here a few of the very definite instances cited in the New Testament where individuals were approached personally by Jesus or his followers in an effort to win them to "the new way of living":

Andrew—John 1. 35-39.

Peter—John 1. 40-42.

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Philip—John 1. 43.  
Nathanael—John 1. 45-51.  
James and John—Matthew 4. 18-22.  
Matthew—Mark 2. 13, 14.  
Nicodemus—John 3. 1-21.  
The Samaritan woman—John 4. 1-42.  
A young lawyer—Luke 10. 25-37.  
Mary and Martha—Luke 10. 38-42.  
The rich young ruler—Luke 18. 18-27.  
Zacchæus—Luke 19. 1-10.  
The thief on the cross—Luke 23. 39-42.  
The Ethiopian eunuch—Acts 8. 26-40.  
Paul—Acts 9. 1-22.  
Cornelius—Acts 10. 1-48.  
Lydia—Acts 16. 14, 15.  
The jailer—Acts 16. 16-40.  
Apollos—Acts 18. 24-28.  
Onesimus—Philemon 1.

It has been pointed out by one who has made a careful study of the four Gospels that "of the forty mentioned whom Jesus healed and blessed only six came to him on their own initiative; the remaining thirty-four were brought to him by their friends."

### THE PROGRAM BRIEFLY DESCRIBED

The personal evangelistic campaign is an effort to train the members of the church and set them to work in an effort to win their neighbors and friends to an acceptance of Jesus Christ as a personal Saviour and to have them unite with the church so that as a body they may work together to bring the kingdom of God upon earth. In order to do this in a systematic and successful way a study is made of the community to discover the responsibility of the church in regard to the unsaved and unchurched who reside there. A definite period is set for visitation when the church members led by the pastor go out two by two to visit the people discovered by the study and seek to win them.



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A period of one week or more concludes the campaign. This latter period is given over to Forward Step Services, all persons who have made Christian decisions during the previous weeks having agreed to attend the same. The purpose of these services is to renew consecrations and strengthen faith; to set before the young converts Christ's program for the Christian life; to outline to them the missionary, philanthropic, and educational work of the church; and to encourage them to assume the obligations of stewardship and life service. Each convert is placed under the care and tutelage of an older Christian who is pledged to "stand by" his charge until Christian and church habits are established and he is assigned to some definite Christian task.

### ITS ADVANTAGES

A number of pastors who have worked this program in their churches give the following as its peculiar advantages:

It enlists and trains church members to do what is their continual privilege and duty to do—lead people into the Christian life. It gives opportunity for a better understanding of what the Christian life means and what is expected of new converts; it brings them into the church with useful personal relations already established. It develops a method of all-year evangelism. It furnishes a proper peak for all other church activities, athletic, social, teaching, and one where natural groups can participate in evangelism. It makes evangelism a natural human work. Out of this method have come the most consistent Christians, and these in turn have



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become useful evangelists. It is the best and most successful form of adult evangelism. It creates and promotes in the church an atmosphere of natural spirituality that expects to become useful, and the universal testimony is that the percentage of useful, working converts is very high. It has a very low rate of post-revival mortality. It is a method that may be engaged in by *all* the members of the church. It takes the gospel message to *all* the people. It reaches those who do not generally go to the special revival meetings. It meets the particular and peculiar difficulty that stands in the way of each individual accepting Christ and uniting with the church. It creates a compelling atmosphere within and without the church for special evangelistic meetings. It makes possible the better nurture of the young convert. It is a method that must be employed if ever the world will be won for Christ.

### OUTSIDE HELPER AT TIMES USEFUL

The coming in of an outsider (an evangelist or brother pastor) is oftentimes not only a great help but an absolute necessity. Some pastors need to be shown how to work the plan, and church members can be trained best by someone who is not acquainted with the prospects, so that the members will have to go and introduce the special worker to their friends and stay by and hear and enter into the conversation. Many a layman has become convinced of his ability to do this type of Christian work when he has made a few such calls with the personal worker, whether he be an evangelist, the pastor, or another church member.

The outside helper will set up the program for the

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intensive campaign when he arrives. He will instruct personal workers, hold conferences, and go out with them and the pastor in doing the actual personal visitation work.

### THE PASTOR AS LEADER OF EVANGELISM

The plan contemplates that the pastor will be in command of the campaign. It does not of necessity require the presence of an outside helper. The pastor, the leader of the local church, can undertake the campaign with his people and if the church and community are properly prepared it will result in a splendid increase in membership and corresponding strength to his church. It is possibly true that from the human standpoint more than two thirds of the success of the campaign depends on an adequate preparation.

### IMPORTANT PRELIMINARY MATTERS

1. The pastor should familiarize himself with all the details of the plan. Before presenting the matter to the official board he should know every detail of the campaign from the first inspirational meeting to the concluding service on Ingathering Day. Some pastors fail right here, and the whole program suffers because of it.

2. By the action of the official board, the plan should be approved and adopted and time preempted for the campaign.

3. The pastor should enlist the cooperation of all the organizations of his church,—the Sunday school, Epworth League, missionary societies, Ladies' Aid, Brotherhood, etc. With these agencies enthusiastically lined up with the campaign the cooperation of the whole church is well-nigh assured.



## THE PROGRAM IN DETAIL

The program consists of three definite and important periods, the preparation, the intensive personal visitation for decisions for the Christian life and the conservation of results.

### I. THE PERIOD OF PREPARATION

At least a month's time should be given to definite preparation along the following lines:

1. *Deepening the Spiritual Life of the Church.* Any method of evangelism adopted without this preparation is doomed to failure. It is of vital importance that the church should devote the required time in laying the necessary spiritual foundation for genuine evangelistic success.

A. A setting forth of the results of the study of the Field should furnish a good and sufficient cause for reconsecration and a pledge to definite personal work. (The plan and method of the study will be described in the next division of this section of the program.) The pastor will, of course, preach on subjects that deepen interest in the work of personal evangelism.

B. It would be well if at least one week were spent in preliminary revival services. The purpose of these services should be to awaken interest, deepen conviction, and make plain the Christian's responsibility in seeking to win the unsaved and unchurched of the community.

C. Intercession. It will be found profitable to organize prayer circles and cottage prayer meetings.



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The Hearthstone League. One of the best methods of deepening the spiritual life of the church is for the pastor to seek to enroll every one of his members in The Hearthstone League. This League does not add another organization to the church. It is a movement that is intended to reestablish the family altar and to develop a more definite religious life in the homes of our people. The plan was prepared by Bishop A. W. Leonard and used by him successfully while a pastor; it is approved by the Board of Bishops and its adoption by the churches is being stressed by the Board of Education in conjunction with the Department of Evangelism of the Board of Home Missions and Church Extension.

The three obligations assumed by those who sign the cards are simple, but significant—grace at every meal, daily family worship, and Christian conversation in the home.

If the heads of the families of our churches have not been accustomed to offer grace at every meal, and to observe daily family worship, there are books of devotional character that can be used at such times and in such a manner as to reestablish them, lifting both out of dullness and monotony.

The third obligation, namely, Christian conversation in the home, includes emphasis upon the elimination of any unkind criticism of the church and of the pastor in the family circle, especially in the presence of children and youth. The pastors are expected to inform their people that this is a major element in the

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third obligation. If we can raise a generation of youth who will have greater respect for the church and the ministry, the future leadership will be secure.

Furthermore, as a preparation for special evangelistic efforts, those who call at the homes of the people can easily introduce the subject of the Hearthstone League, explaining its real significance. It should be the aim of the pastor and personal workers to increase the membership of the League constantly.

When these cards have been signed, the pastor records the names in his "Book of Remembrance,"<sup>1</sup> a book especially prepared for that purpose, and this becomes his special prayer list.

If our pastors can be assured that the members of their churches are praying for them, and if they can know that in the homes of their people there is no unkind criticism of church or pastor or other leaders in the church, their work will take on new life and effectiveness, and a spiritual atmosphere will be created that will undergird every department of the church.

The following is the card on which are stated the obligations that the member assumes.

D. By the Spiritual Effects of the Campaign Itself. One of the outstanding and blessed by-products of the campaign is its marvelous spiritual uplift and power.

a. In Relation to the Pastor. During the cam-

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<sup>1</sup>This book is now in press and will be ready about April 1, 1925.



## The Hearthstone League

I (we) desire to be enrolled as a member (as members) of The  
 Hearthstone League of the.....  
 Methodist Episcopal Church of.....,  
 and request that the names of each member of the family be inscribed  
 in the pastor's "Book of Remembrance."

### *Obligations:*

Daily Family Worship. ....  
 Grace at Every Meal. ....  
 Christian Conversation in the Home. ....



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paign many pastors have developed a new interest in evangelism and have become so possessed with a new assurance that they are confident that they can and will stress personal evangelism through the years to come.

- b. In Relation to the Personal Workers. When the pulpit catches fire the pews are likely to be affected by the heat. A number of pastors have been surprised and delighted as they have discovered excellent workers among their membership, and the campaign has done much to develop these members in this important task. These personal workers as they have gone from house to house, taking with them the message of salvation, are wonderfully blessed and are elated in an unusual way when they find individual after individual ready for their challenge and willing to yield themselves to the Christ they represent.
- c. In Relation to the Church. As pastors have stressed the obligation as well as the opportunity and privilege of all Christians to do this work, conviction has deepened and the members have risen nobly to the challenge of the commanding task. A multitude of churches have been spiritually quickened as men and women, who have found Christ by this method in their homes, present themselves on Sunday at the altar of the church to be received into membership. Any church that sends out thirty, forty, fifty, or a hundred laymen, two by two, to visit in the

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homes of the people and to talk with them concerning their personal relations to Christ and the church is bound to receive a great spiritual uplift.

- d. In Relation to the Community and Prospects. The personal visitation campaign not only quickens the church spiritually but it creates an intense religious interest in the whole community. The unsaved men and women are made to feel that the Christian Church is not only vitally interested in their salvation, but that it has a program adapted to their needs and is actually and vigorously working it. It is the beginning of a new day in evangelism when each individual is sought out wherever he may be found and is given an opportunity to face the challenge to decide for Christ in a quiet yet serious manner in his home, office, or store. The individual himself appreciates this interest and method and manly approach and is in consequence more susceptible to the message and proposal of the Christian worker.

### 2. *Studying the Field.*

- A. Making a Study. The pastor should make a careful study of the community. Many churches jeopardize the whole campaign at this point. They think such a study not necessary, or, if it is necessary, any kind of one will do regardless of its incompleteness or age.

Value of an up-to-date and accurate study. The importance of a new and reliable study cannot be overestimated. It must be up to



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date else considerable time will be lost and valuable workers will make fruitless calls. No pastor has a right to expect worth-while men and women to spend their time calling at addresses where the people sought no longer live. A careful study helps to discover the church's evangelistic responsibility and opportunity. There are multitudes of people in almost every community unchurched and not Christian, many of them unknown to the church, who can be discovered only by such a study. It definitely locates the prospects. It discloses the religious attitude of the people and their church preference, if any. It helps to determine the type of a program necessary to meet the needs of the community. If the study is made annually, it will aid the church to locate the "nonresident members" and help prevent the enormous annual leakage of members (over one hundred thousand) from the Methodist Episcopal Church. With the facts furnished by the study in hand the pastor may lead his people to a very definite consecration for a very definite task. One of our most successful evangelistic pastors says that when a pastor makes a constituency roll that is correct and comprehensive, he has the greatest instrument of evangelism available outside the power of the Holy Spirit. It will be a veritable "rod of Moses" in his hand. For a church in a normal English-speaking community, the unchurched constituency list will be at least twice as large as that of its active membership. One of the surprises of an adequate

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study of the field will be the large number of people for whom the church is responsible and of whom up to the time of the study the church was almost wholly unaware. There are at least twelve million unchurched people in the United States for whom the Methodist Episcopal Church alone is responsible. A study of the field may be made by any one or more of the following methods:

- a. By a Thoroughgoing Community Study. A scientific study of the field is always the best method of discovering the church's evangelistic responsibility. This is made by going to every house in the community and gathering data concerning every person therein. When this is undertaken all the churches of the community should be included.
- b. By a Visitation. A visitation for the purpose of getting acquainted with all the people of the community who are in some way related to the church is often times made on a Sunday afternoon. To do this the whole church should be enthusiastically committed to the plan and as far as possible should help to make it thorough and reliable. The community is divided into sections made up of city blocks or streets with captains appointed over each. The captains subdivide their sections into smaller groups consisting of ten or a dozen families each. They select two persons for each group and assign to them the task of visiting and securing on cards the needed information about the ten or twelve families allotted to them. By this



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plan in about two hours over two thousand persons have been visited and reliable data gathered. In many instances prayer has been offered in the homes, for the visits are intended to be of a religious nature. In a marvelous way these preliminary visitations have prepared the personal workers and the prospects for the visitation that follows when decisions are to be sought for the Christian life and service.

- c. From Church Records. The material for a less complete, but quite a serviceable study lie almost at hand. The larger part of the immediate constituency list will comprise those persons who are in some way related to the church. This relationship is established through personal denominational preference or through some member of the family or circle of friends who is connected with the church or one or more of its many organizations. To make this kind of a study one should consult the pastor's visiting list, the records of the Sunday school, the Ladies' Aid and missionary societies, the men's, women's, boys' and girls' clubs of the church.
- d. From Cards Distributed at Church Services. A great many new names have been secured by the use of the following church information card which was distributed at all the church services on Sunday and week-days for four or five consecutive weeks. The cards were passed out as the people entered or placed in the seats before the services began. The pastor or leader using this plan should

## CHURCH INFORMATION CARD

I am a member of the church elsewhere and would be pleased to have the pastor send for my letter, as I desire to unite with this church.

My name on the church records

.....  
Name of Pastor.....

.....  
Name of Church.....

.....  
City.....

.....  
State.....

---

I do not belong to any church.

Name.....

Address.....

(Over)

(The reverse side.)



## CHURCH INFORMATION CARD

The following person or persons should be placed on the constituency roll of this church:

Name.....

Address.....

Name.....

Address.....

.....

Name of person furnishing the above names:

.....

Address.....

(Over)

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call special attention to the card and allow a few minutes for the writing in of the information. The cards may be collected at the time of the offering or given to the pastor or usher at the close of the service. On one side is a place for information concerning one's self, if not a member of the local church. On the other side is a place for the names and addresses of a number of persons who are not members but furnished by some member or friend of the church.

More complete information in regard to these people of course must be secured and placed on cards for permanent record. This may be supplied by visiting the individuals themselves or by inquiring of the persons who furnished the names. This information will be necessary also for the evangelistic campaign. The following card is quite generally used for this purpose. This card should be used in tabulating the data secured by any method used in studying the field.

If any of the persons named on the other side of this card are church members elsewhere the following information should be secured:

3. *Listing the Prospects.* The name of each prospect should be placed on an assignment card (the card to be used by the personal worker in his visitations) with all the information necessary to help make an intelligent and sympathetic approach. This information can be secured from the census card last described.



[illegible]

If Member elsewhere secure name of Church, Pastor and town and place same on reverse side of card.

Date.....

Obtained by..... (Over)

Name as recorded in church records

.....

..... Church

..... Pastor

..... Town

Is the pastor requested to send for the church letters?.....

The information on this card was furnished by

.....

..... Address

(The reverse side.)

(Over)



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The assignment card which has on it the name of the prospect and the facts relative to him is on page 26.

On the reverse side places are provided for reports on the interviews held with the person whose name appears on this card, as shown on page 27.

### 4. *Selecting Personal Workers.*

- A. All Christians should be personal workers. Every true follower of Christ can and should do personal work. It is not to be expected that any one person can win everybody; they have not the time, the strength, nor the ability. There are, however, some people over whose lives each one of us has a commanding and determining influence. Every Christian should be urged to use this influence for Christ and the church.
- B. Some Must Be Drafted. Experience, however, has made it very evident that we cannot count on a general invitation to enlist all the persons needed to make an outstanding success of this type of a campaign. It is therefore important that the personal workers be selected with care and with a purpose to reach all classes of people for whom the church is responsible. For obvious reasons it will be seen that these persons should be the most tactful, intelligent, and spiritual people in the church. They should also be persons of influence with the groups or types of people whom they shall seek to win. The number of persons necessary to meet the demands of the campaign so that every person

# ASSIGNMENT CARD

Name.....Date.....  
Address.....

## REASONS FOR BEING ON OUR RESPONSIBILITY LIST

.....	Member of Sunday School.	.....	Husband a Member.
.....	Child in Sunday School.	.....	Wife a Member.
.....	Baby on Cradle Roll.	.....	Parents Members.
.....	Attends League.	.....	Children Members.
.....	Other Organization or Club	.....	Attends Some Woman's Meetings.
.....	Contributor.	.....	Survey—Methodist Preference.
.....	Attends Church Service.	.....	Member Elsewhere.

Other reasons.....

(Over)



I have interviewed the person whose name and address appears on the other side of this card.

- |              |           |
|--------------|-----------|
| 1. Name..... | Date..... |
| Remarks..... |           |
| .....        |           |
| 2. Name..... | Date..... |
| Remarks..... |           |
| .....        |           |
| 3. Name..... | Date..... |
| Remarks..... |           |
| .....        |           |

(Reverse side of Assignment Card.)

(Over)

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in the community for whom the Methodist Church is responsible shall be interviewed will be determined by the number of prospects. A team of two persons should interview at least thirty persons between Sunday afternoon and the following Saturday evening. For instance, for a church having three hundred members there will be required ten teams of two persons each or twenty persons.

*How the making of a study of the field by visitation helps to secure personal workers.*

When a preliminary visitation for the purpose of discovering the religious attitude and church preference of the people of the community has been engaged in (see page 23), the visitors soon discover that the approach to these people on religious matters is not so difficult as they had supposed. People in general are interested in religion and when approached naturally, judiciously, and sympathetically, they rather enjoy talking about the deeper and vital things of life. When this fact has been made clear to the persons selected to do the personal work, the pastor can the more easily influence them to engage in the intensive visitation campaign for Christian decisions.

Personal work is not as difficult as many are inclined to think. The secretary to the general superintendent of one of the largest coal companies in Kentucky went with a preacher to do personal work in an evangelistic campaign. He exclaimed later that he went with much fear and trembling. "I fully expected those miners would pitch us out on our



## Visitation Committee Agreement

As a Christian, desiring to do my part and actively participate in the Visitation Evangelistic Campaign, I covenant to do the following:

1. I will endeavor to attend the Committee Meetings on the following dates:

.....

.....

.....

2. I am willing, after receiving instructions, to take a reasonable number of prospect names at each meeting and have a friendly conversation with these people about the Christian life or transferring their church letters, if they are members elsewhere.

(The workers will usually do team work—Call two by two—If convenient choose your own team mate.)

Name..... Address.....

## RECORD OF DECISION

.....I accept Jesus Christ as my personal Saviour, and purpose with his help to live a Christian life, and do all I can to help carry out his entire program.

.....I desire to unite with the.....church, and plan to

present myself for membership on Ingathering Day, Sunday,.....

.....I will attend the Forward Step Services.....

.....I wish to transfer my membership to this church. For letter write to..... at .....

My name stands on record there as.....

Name.....

Address.....

(Over)



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heads," he said, "but, to my great surprise, they seemed pleased and much concerned because we came to them to ask them about their personal relationship to God. We were courteously received by every man, and where no definite decision was made, an invitation was given to return at a later date for an answer." This business man was still talking about this campaign many months after it was over. The fact is that laymen take to this personal evangelistic effort in a most remarkable way when they once catch the vision, see its possibilities, and appreciate how naturally a religious approach can be made.

By the use of the card on page 29, the pastor should enlist the required number of his members to assist him in the campaign of personal evangelism.

5. *Recording the Decisions.* Each personal worker should take with him a number of decision cards. The card on page 30 is suggested as one well adapted for the record of decision and of other matters essential to the campaign.

The Forward Step Services referred to on the card is explained in another section of this manual. (See page 51.)

Many persons hesitate about uniting with the church because they do not know what obligations they are expected to assume. For the benefit of all such the important questions asked the new members when they unite with the Methodist Episcopal Church are printed on the reverse side of the Record of Decision card as follows:

QUESTIONS FROM DISCIPLINE, PARAGRAPH 528

Do you receive Jesus Christ as your Saviour, and do you confess him as your Lord and Master?

*Answer:* I do.

Do you receive and profess the Christian Faith as contained in the New Testament of our Lord Jesus Christ?

*Answer:* I do.

Will you be loyal to the Methodist Episcopal Church, and uphold it by your prayer, your presence, your gifts and your service?

*Answer:* I will.

Name of Personal Worker securing decision

.....

(Over)



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### 6. *Training the Personal Workers.*

A. Importance of Training. The importance of training for this work is very strikingly set forth in the story told by Miss Margaret Slattery of a young girl who was brought in from a swimming accident apparently dead. Miss Slattery and her friends stood there helpless and useless. They could do nothing. She says: "We knew neither what nor how. Suddenly the crowd parted at the command of a young woman who had been rushed to the scene in an automobile. She was a trained nurse. Calm, quiet, determined, she knew just what to do and did it. After some effort the girl breathed and in about twenty minutes she was back to life and consciousness. A physician who had joined the company during the last minutes shook the hand of the nurse and said, 'You saved her.'" "Then," says Miss Slattery, "I could not get over the marvel of it as a few days later I saw the young girl alive, walking about, restored to all who loved her *because some one knew how.*"

Experience the best teacher. A study of methods is very necessary. To know how others have succeeded in this work is valuable, but, after all, experience itself is the best teacher. Dr. Sherwood Eddy says the way to do personal work is similar to the way to learn to swim—"jump in"—the rest will come quite naturally.

### B. The Worker Himself.

a. His Personal Life. *His personal life should*

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*be above reproach.* In the effort to win men to Christ, all gifts and graces, attainments and training are valueless apart from character—a character based on a vital personal Christian experience. Confidence in the integrity and sincerity of the visitor by the one visited is a prime requisite to success in this phase of Christian work. It is well that one be sure of this spiritual equipment before he goes forth on his quest for souls. “Be noble, and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.”

- b. His Personality. *His personality must be at its best.* A successful personal worker must be able to answer these two questions in the affirmative: “Do I like people?” “Do people like me?” It is the Christian’s duty to develop these qualities. One’s personal appearance has much to do with the way people take to him. First impressions may prepare the way for either success or defeat.
- c. His Individuality. *His individuality is important.* Nothing will prove more fatal to the helpful influence of a personal worker than to try to do the task as he thinks someone else would do it. He will utterly fail if he tries to be a copy—an imitator. He must be true to his own individuality—his own self; and must approach his friend in a way both natural and sympathetic. This will help to make a congenial atmosphere so necessary to the success of the purpose of the visit.



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### C. The Worker's Equipment.

- a. His Experience. One of the prime requisites of the personal worker is a present personal religious experience. This is his unanswerable argument. He must be a student of the Scripture; he must be a man of prayer; these go to build up his life and enrich his experience. When to these he can add the experience of bringing individuals to Christ and witnessing their lives transformed and made serviceable in world redemption, he becomes a successful personal worker—"a worker that needeth not to be ashamed."
- b. His Convictions. Most Christians who hesitate to engage in personal evangelistic work usually fail at the point of conviction. There are some convictions which if once lodged in the soul of the followers of Christ would transform them into workers possessed of the same dominant passion of the early followers of Christ who daily brought their friends and acquaintances to him. Let the Christian disciple ponder and pray over the following facts until they become active and compelling convictions.

(a) It is the privilege and duty of each and every follower of Christ to be a personal worker. For this purpose were they saved; not that they might go to heaven, or even be happy and self-satisfied on earth. The New Testament conception of what it is to be a Christian must be made clear to those who profess to be Christ's followers. To be a Christian one must produce other Christians

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(John 15. 8). Christian disciple-making is one of the supreme needs of the church to-day.

(b) The business of bringing men and women to Christ is at least as important as any other business in any line of endeavor anywhere in the world. Nothing in the whole realm of world activities, according to Jesus, was so important as his Father's business. With real Christians Christ's business is supreme.

(c) All human beings need the gospel. If this is not a fact, the life and death of Jesus are not as significant as the New Testament clearly makes them out to be.

(d) Most men are convinced of their need of the gospel. Statesmen and others unite with the preachers in declaring that the world to-day needs nothing more than it does the gospel of Jesus Christ.

(e) There are a large number of unconverted people in every community who must be reached through individual Christians or they will not be reached at all.

(f) More people than many of us imagine are ready to respond to the appeal to be Christians when they clearly and correctly understand just what is meant by the call and challenge. One of our pastors awoke to the fact that, for over a year, his church had not a single professed conversion. He started immediately and visited personally a picked list of his men, to whom he made an appeal for cooperation in an aggressive pro-



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gram of evangelism. Fifteen men responded. They drew up a list of all the possibilities in the Sunday school and in the homes of the school and church. They prayed earnestly for their salvation, and went out and worked with equal zeal for their conversion. As a result defeat was turned into victory. In a comparatively short time two hundred and fifty persons decided for Christ and the church.

(g) Many unconverted people are wondering why Christians do not speak to them about a matter *so important*. A single day's visitation will furnish startling revelations of this fact in almost any normal community.

(h) If we fail to do our duty in this respect, we will come far short of being true representatives of Christ.

(i) That we may measure up to our responsibility in this respect, God has promised every possible help. God himself by the Holy Spirit has promised to be with us and help us. To such the promise is "Go, and lo, I am with you even unto the end of the world."

(j) God's kingdom waits on God's people. The responsibility is with them. If they fail the coming of the Kingdom, for which he gave his life and for which he taught us to pray and pleads for us to work, will be delayed. There is no quicker or surer way of saving the world.

The following statements may appear to

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some to be exaggerations, but they were made by Christian men who were considered by their brethren to be careful in their utterance. They both had exceptional opportunities for winning people to a decision for the Christian life. An outstanding pastor-evangelist, Dr. J. O. Peck, said before his death, "If it were revealed to me from heaven by the Archangel Gabriel that God had given me the certainty of ten years of life, and as a condition of my eternal salvation I must win a thousand souls to Christ in that time; and if it were further conditioned to this end that I might preach every day for ten years, but might not personally appeal to the unconverted outside the pulpit or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the conversion of the thousand souls necessary to my own salvation."

Dr. Henry Clay Trumbull, founder and for many years the brilliant editor of the *Sunday School Times*, and famous as a personal worker, wrote near the close of his life these words: "I have been for more than twenty-five years an editor of a religious periodical that has a circulation of more than one hundred thousand a week during much of the time. Meanwhile, I have published more than thirty different volumes. Yet, looking back upon my work, in all those



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years, I can see more direct results of good through my individual efforts than I can know of all my spoken words to thousands of persons in religious assemblies or all my written words."

### C. His Allies.

- a. The types of people listed on the constituency roll of any regular church are persons who, if approached properly, are quite easily won. A very large percentage of them have been at some time or are now related to some Sunday school, and have more or less regularly attended church. They are not, as a rule, hostile to the church. Most of them believe in Christ. They readily admit that they should be Christians. A kindly persistent appeal adapted to their condition usually meets with a hearty and worthy response. It is well to remember that if a prospect is a member and a regular attendant of the Sunday school, the possibility of winning him for Christ is increased at least threefold.
- b. Most people if approached sympathetically and judiciously rather like to engage in religious conversation. There are many instances where persons have become so interested in their conversation on religious matters that they have talked themselves into a state of mind and heart that made it easy and natural for the personal worker to press the claims of Christ and they have responded with an immediate definite decision.

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- c. The tendency with some persons is to keep from consciousness all the facts of their experience that would lend themselves to deepen religious impressions. In a larger number of instances than we are likely to imagine the very introduction of the subject of religion is sufficient to awaken memories and bring from the subconscious self all the arguments and appeals necessary to produce conviction and lead to conversion. The personal worker can depend on God and these arguments and appeals to do their work, if they are kept at the surface for any length of time. This response is even more readily given when these persons are young married people and are facing the responsibility that associates itself with the presence of little children in the home.
- d. Professors Starbuck, Coe, Athearn, and others tell us that there are certain periods in the development of the youth when religious interests make a tremendous appeal to them. The ages given by these great teachers are nine and ten, twelve and thirteen, fifteen and sixteen, eighteen and nineteen. With young women it is generally one year earlier than with young men. It has been stated by a great Sunday-school leader that sixty per cent of the present officers and teachers of the Sunday schools of our country accepted Christ and became members of the church before their thirteenth birthday.

During these periods the problem is not to secure the religious attention of or to create



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religious interest in the youth; these are there ready to lend their influence; it is the worker's business simply to recognize them, enlist them, and sympathetically and carefully direct them. It is now generally recognized that the religious development of youth is very closely related to the natural and normal expansion periods of life—the period of play and imagination, the period of the physical awakening, the period of social urge and the period of the intellectual assertion. When the trade winds of God are blowing, let us not fail to set the sails.

- e. There are times and seasons that naturally lend their influence to help the personal worker, if he is alert and watchful and properly uses them. He should seize the opportunity afforded by the New Year when thousands upon thousands of people are making new resolutions. However much one may be inclined to joke at the custom, it is a fact that resolutions made at that season of the year have resulted in multitudes of changed and enriched lives. The Easter season should be capitalized when the thought of the whole Christian world is fixed upon Christ and human redemption. Decision days and the days of special evangelistic meetings are likely to create an atmosphere conducive to effectiveness in personal evangelism.
- f. Many of the experiences of life common to all men have their evangelistic opportunity, such as success, failure, sickness, bereave-

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ment. All if improved by the personal worker sympathetically and with a keen spiritual discernment may sufficiently re-enforce the personal appeal and lead to a decision for the Christian life.

- D. His Appeals. Someone has said that there are three outstanding motives that influence individuals to become Christians: the prudential motive, a desire to get rid of sin and its consequences; the moral motive, a desire to become a Christian because it is the right thing to do; the love motive, "We love him because he first loved us." If the motive of service is included under the motive of love, the outline is quite good. It is not difficult to see the application of these motives in the following appeals as they apply to different types of people.

*To the youth* should be shown the superb opportunities afforded by the Christian way of life to guard him against the many destructive influences in life and help him to become a clean, strong, and courageous champion of the cause of righteousness.

*To the student* there is a challenge in "a doing religion. Nothing grips him like the heroic and romantic program of Christianity for the making over of all our human relationships according to the purpose and will of Christ." He does not like to be preached at, but to be talked with, and in the vocabulary of the day and hour in which he lives.

*To the middle-aged people* the call to service makes a challenging appeal. Vigorous



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young men and women in business and professional life give ear to such a call. It is astounding with what perfect frankness these people will talk about religious matters when approached from this angle.

*To the strong men of affairs* there will be found a response to a sane appeal to the principles of Jesus as related to the natural and commonplace facts in the lives of men.

*To the unchurched group* there is nothing that awakens interest more than the appeal to help bring in the reign of righteousness and justice.

Gladly will these people unite with any agency that will help them realize their ideals and hopes when they are convinced that such is the purpose of that agency. No institution can so help them to a realization of their idealism as the Christian Church.

*To the young parent* the appeal must be related to the responsibility that accompanies parenthood. Parents will do anything that is right for the sake of their children.

*To the aged* the future life has its special appeal. At the end of their days the promise of heaven has for them a solace. This appeal also may have force with those who have recently lost dear ones.

*To the people in general*, that is, to most of the people in the constituency of an ordinary or regular church, the appeal should be to conscience and duty, for they are largely persons who have a Christian background. They have had Christian parents, or they have attended

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Sunday school when they were children. They are not unaware of the value of the Christian life nor are they opposed to the church. The strong appeal of these persons therefore is that of conscience.

### II. THE INTENSIVE CAMPAIGN OF VISITATION

#### 1. *Some Preliminary Statements.*

- A. One or two weeks should be given to this phase of the program under the direction of the pastor or outside worker. No person whose name is on the constituency roll should be overlooked or neglected.
- B. The pastor and some of his church leaders should interview the key persons whose names will be found in the list of prospects. The winning of these individuals generally makes it possible to reach scores of other persons who will be influenced by their example, but who otherwise would not be won, or who, if won, would find it more difficult to live the Christian life without their encouragement and help.
- C. It is well to remember that early successes will inspire confidence, deepen conviction, and insure larger results. For this reason care should be exercised in the assigning of prospects to the workers. The more difficult cases should not be assigned during the first days of the campaign, and the assignment when made should be to the persons of larger experience in this kind of work.
- D. When persons are won their names should be given to the pastor immediately, together with



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any important information concerning them, so that he may be able to render them the spiritual help they need in the early stages of their Christian experience.

- E. Definite times and places should be arranged for the receiving of reports and the exchange of experiences, for prayer and the assignment of new cards. In some instances a light luncheon served at the church has met this need and also has made possible an early start on the evening's visitation, which is an item of considerable importance.
- F. It must be clearly understood that the campaign is not primarily for securing church members: it is a campaign for definite Christian decision and service. Church membership is necessary to help in the conquest of the world, but it should be sought for only when a decision has been made to follow Christ and to serve him.

### 2. *The Visitation and Interview.*

- A. Workers Go Two by Two. There are a number of instances in the New Testament where the disciples went out on their quest for individuals alone and they were successful in their efforts. When Jesus sent out the seventy to do this work, however, he had them go two by two. His wisdom in so doing has been verified by the experience of personal workers down through the years. It would possibly be unwise to take along a third party, but the helpful presence of a sympathetic and reenforcing friend is of great value. It engenders courage,

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strengthens faith, and favorably impresses the person approached.

- B. The visitation. There is no rule that can be set down as to the length of a visit. That will largely depend upon the circumstances. It is deemed wise by those who have had considerable experience in this type of work that no visit should exceed thirty minutes. If the person is not won in that time it may be best to pleasantly conclude the call. In some instances it may be well to make arrangements for the visit with the prospect beforehand. A number of persons have been forced to think seriously on the matter of religion just because someone was coming to talk it over with them, and it has been stated that not a few have yielded to the argument of their own consciences before the visitor arrived.
- C. Great care should be exercised in making the introduction. The first purpose should be to develop the spirit of friendliness if that is not already established. A traveling salesman has been giving some wholesome advice to young men contemplating taking up that phase of business life. He says: "Smile as you go into a man's office. Look as though you were pleased to get in. Look as though you were pleased to see the man and expect to be still better pleased before you go out. Very few men can resist the charm of a pleasant smile. Every man likes to hear his own name spoken. It makes him feel acquainted." When once the friendly atmosphere is developed, nothing should be introduced by the visitor, or should



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be allowed to come to the front on the part of anyone that would tend to destroy it.

While it may be unnecessary to give any formula to the personal worker by which he may introduce himself and the purpose of his visit, we will risk doing so. The following introduction has been used very effectively and is given simply as a suggestion:

"The Methodist Church is making an effort during this week to visit all the families of the community who are in any way related to it. A number of the members under the leadership of our pastor, the Reverend Mr. Blank, are making these visits. To the persons in the community who are Christians and members elsewhere we are extending a most cordial invitation to unite with us here. Our pastor will be pleased to send for their letters. To those who are not professing Christians, but who believe in Christ and his church we come seeking their decision to accept Christ as their Saviour and to unite with his church. We discover that you are a constituent of our church by reason of the fact that . . . (whatever reason is indicated on the assignment card), and we feel that there is a responsibility placed upon our church with reference to you in this matter."

With these or similar words the introduction may be made. The prospect's response to the visitor's expression of kindly interest and concern in himself or his children always develops the atmosphere so helpful to natural, honest conversation on deeper matters of life.

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### D. Some Vital Matters to Be Kept in Mind During the Interview.

- a. The Danger of an Argument. An argument may defeat the purpose of the visit. If the prospect for any reason is anxious to argue his case, it will not be well to encourage him in so doing. The tendency of debate is to more firmly establish oneself in his old position. Argument separates—never unites. It oftentimes gives offense and thus dissipates the friendly spirit that must be present if success is to be attained. The moral and religious values and interests must be presented on their merits; the prospect must be shown his responsibilities to these matters, both for himself and others.
- b. The danger of a definite refusal to make a decision. A refusal on the part of the prospect to your proposal to be a Christian must be avoided. A definite refusal may have the same effect on him as would an argument. If he reaches a wrong conclusion, he may feel obliged to defend it in future conversations. Leading questions should always make possible the answer desired.
- c. Importance of Stressing the Essentials. The personal worker should be keen on the essentials. The less important matters must not be allowed to overshadow the all-important. To have a person accept Christ as Saviour and Lord so that he becomes Christlike in thought and word and deed and is ready to cooperate in helping to bring on earth the kingdom of God is vastly more significant



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than to have him merely accept any one of the many theories of the atonement. If a man feels his need of a Saviour, renounces his sin and surrenders his life to Christ and accepts him as Lord and Master that's enough; indeed, that is everything—he will be a Christian; in fact, he is a Christian. It has been well said, "It was not a new doctrine, but a new life that the first Methodists sought for themselves and others." The personal worker can do no better than to adhere to this sensible Methodist practice.

- d. Discover the prospect's attitude toward Christ and the church. It is very necessary to discover the prospect's attitude toward the Christian life and the church. "When the friendly spirit has been developed, it will be necessary to lay plans to lead him to a decision for Christ which is the purpose of the visit. To do this we must find out his attitude toward Christ. This is done by having him tell of it. Get him to talk. Seek to have him open his heart. The more he becomes interested in his story the better. If he is hesitant, a few questions suggested by the notations on the assignment card may awaken memories and in an atmosphere that is favorable he will relate the story you are after. His own heart will warm as he talks and in a short time he will have prepared himself for the proposition and decision that should follow."
- e. A positive, definite decision should be reached if possible and recorded. It is quite

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likely that the prospect has brought himself to a place where a little persuasion on the part of the worker will lead him to an immediate decision for Christ. If not the visitor should tactfully hold his attention on those facts that will make him face the supreme issue so that he will see the importance and the necessity of an immediate and definite decision. It should ever be kept in mind that the chief business of the personal worker is to persuade people to yield themselves to Christ and to the Christian way of living. Let no one try to convert them to his opinions. The all important issue must be kept in the foreground.

- f. All interviews should be carried on in the spirit of prayer. The spirit of prayer, of course, must be maintained and when the decision has been made, a brief prayer together will do much to strengthen the young convert and start him in the new way in conscious fellowship with his Lord and Saviour. The decision card when signed should be sent to the pastor just as soon as possible.
- g. Hopefulness and confidence should always characterize the worker's attitude and bearing. Be hopeful. The task is not ours alone; it is the Lord's, and while he has heart we must have it also. We must not be discouraged. An unflinching, undaunted faith is more than half the battle. Faint heart never won a lost soul. We should never forget that people are not all so constituted as to possess the same capacity for



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religious feeling, and consequently we cannot expect the same kind of response from all individuals. "By hope are ye saved," and by hope do we save. A cheery, hopeful optimistic faith carries success along with it. It is for us, then, to go forth to our task with the same assurance as did Paul when he went to the hostile unbelieving people of the Roman Empire and declared, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." By the truth of that Gospel he won. By it also shall success come to all of us who for love for needy humanity go forth to win for Christ and his church those for whom he died, and for whom we are responsible.

### III. THE CONSERVATION OF RESULTS

1. *The Forward Step Services.* All persons visited during the personal visitation campaign should be pledged to attend the Forward Step Services which immediately follow it for one week. The following suggested program for the week's Forward Step Services immediately following the personal visitation campaign has proven most fruitful. The idea is to help the young convert to take definite forward steps in the Christian life:

- A. *Monday*—The Dedication of Life, or What It Means to Be a Christian. The topic for Monday evening affords the pastor the superb opportunity of presenting to the persons who have made their decision during the previous days the meaning and purpose of the Christian

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life. All present should take with him a forward step by prayer and consecration.

- B. *Tuesday*—Enrichment of Life. Here should be pointed out the necessity of developing Christian habits such as Bible study, prayer, church attendance, etc. Every Christian family should have a family altar, grace said at meals, and Christian conversation encouraged in the home. In an effort to develop and strengthen the devotional life of our people we are urging all our pastors to make an extensive use of "The Hearthstone League" plan in their churches. (Fuller explanation and sample card will be found on page 30 of this manual.) To begin the Christian life aright is so very important that this forward step should be taken in a most prayerful and definite way.
- C. *Wednesday*—The Program of Christ for the Christian Life. On this evening the World Service Program of the church should be explained. Becoming a Christian is none other than qualifying to help the Lord complete the work that he instituted and for which he gave his life, namely, to save the whole world. Emphasis should be placed on the task of the church in the local community, such as winning to Christ all persons therein for whom the church is responsible. The social phases of the gospel should be outlined, our relations to our fellow men socially, industrially, racially, internationally. In some definite and pronounced way all present should take a step like this, so necessary in the making of a Christlike world.



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- D. *Thursday*—Christian Stewardship. Not all are called to special Christian service at home or abroad, but every Christian should recognize his partnership with the Lord by setting apart definite portions of his time for prayer and service, and a definite portion of his income for the program of the church and the Kingdom. This forward step might well be taken by signing a stewardship pledge card.
- E. *Friday*—Life Service. All parents should be made to see that to be a Christian is to be willing to give their sons and daughters to God, that he may use them as he will in the furtherance of his kingdom. Young people of high-school and college age should be made to see that they are Christians only as they willingly and cheerfully lay their lives in the hands of their Lord and are ready to answer his call to any task anywhere.
- F. *Sunday*—Ingathering Day. The Sunday following the Forward Step Services should be observed as Ingathering Day. The morning service should be wholly devoted to the reception of members. The official board should be seated on the platform or inside the altar rail. The sermon, the rite of baptism, and the reception of members should make this a most memorable day. The parents and friends, Sunday-school teachers, and personal workers might stand with the new members when they are received. It would be well for the pastor in the name of the official board to give to each new member a copy of the little book entitled *The Christian Life*, by Raymond Huse. It

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would be well if this and all other necessary expenses were met by the official board. In the afternoon the personal workers should be organized for continuous personal evangelistic service throughout the year. Each new member should make a prayer list of the friends he desires to see led to Christ and united with the church. The communion should be administered to all the new members and their friends including members of their family and the personal workers. The evening might well be given over to a great public evangelistic meeting with opportunity given for decision. Every week hereafter should have its record of decisions and each month its Ingathering Day.

- G. *Instruction and Care of Converts.* A training class should be arranged for the instruction of these young converts in the doctrine and usages of the church. A previously arranged "stand by" program should be put into operation at once to help the pastor care for the young converts. Leaflets on "Suggestions on How to Stand By" may be had free from the Department of Evangelism of the Board of Home Missions. This leaflet is to be placed in the hands of the persons who are to "stand by" the young convert. Classes for instruction should be organized and adapted to the age and capacity of the convert. There are many handbooks prepared for this important work. The volume entitled, *The Christian Life*, by Raymond Huse, will be found very helpful in this respect. Bible study, prayer, good literature, church



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membership and attendance, together with public testimony should be stressed. The fact that conversion is a qualification for service should be emphasized and each new convert should be given some definite worthwhile task to do that will help him do his part in bringing the kingdom of God upon earth.

Plans should be put in operation for the next campaign.

## ADDENDA

IN order that this Manual might be of service to district superintendents and others who would desire to put on a campaign of personal evangelistic visitation so as to include whole districts or district groups or a number of churches in a city-wide effort, the following pages have been added.

1. *Program for District Groups.* The plan anticipates the division of the district into four (or more) groups, the district superintendent appointing one of the pastors of each group as chairman of evangelism for that group. All the pastors of a group are brought together for one week (Monday to Friday) at a central church and, under the direction of some special worker, go in training, using the prospects of the constituency of the central church as the material upon which to work to win for Christ and his church. The special worker may be the district superintendent himself, some experienced pastor of the Conference or district or someone especially adapted to this work outside of the Conference.

The mornings of the week should be spent in studying together the topics for the Forward Step Services to be put on in each church the week following the intensive visitation campaign. A suggestion for these morning studies may be in order. If there are five or six men in the group of ministers to be trained, to each one might be assigned a topic. On Monday morning the plan should be set up by the leader. On Tuesday two topics should be discussed, "The Dedication of Life" or "What Is It to Be a



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Christian" and "The Enrichment of Life" or "Christian Habits and How to Develop Them." On Wednesday morning, "The Program of Jesus" or "World Service" and "Christian Stewardship" or "Partnership with God." On Thursday morning, "God's Workmen" or "Life Service" and "Ingathering Day, Its Importance and Method." On Friday morning, "How Best Conserve the Results of the Campaign." If any time is left, it may be profitably spent in an experience meeting on the work of the week. Notes on these addresses may be taken by the pastors which should furnish material for presenting these subjects in their own churches during the week of Forward Step Services. The afternoons are to be spent in going out two by two with the laymen of the local church and visiting the unsaved and unchurched of the constituency.

At the end of the week—(Friday night or Saturday morning) all the pastors return to their own fields for Sunday. The pastor of the central church remains in his own field during the following week, putting on the Forward Step Services.

The program for each church in the group is outlined in the section of this Manual entitled, "The Local Church Program."

The pastors of the first group now take care of the program for all the other churches of their group. During the second week two or three of these trained pastors selected by the group chairman of evangelism go to one of the other charges of the group, arriving on Monday and staying through Friday. Care should be exercised that the pastor whose church is to be visited the following week is not included in the number who do the visiting the

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preceding week. He should be on his own field preparing for the coming of the pastors the next week. It also should be arranged so that he could put on the Forward Step Services on the week following the visitation program in his own church. This visitation program followed by the Forward Step Services is put on in each church until every church in the group has been visited.

During the second week of the District Campaign the special worker puts on the same program at the central church of the second group that he did at the central church of the first district group, all the pastors of this group being present and cooperating. In turn the special worker should visit all the groups and the follow-up program should be put on by the pastors of each group until all churches of all the groups have been reached.

### *2. Program Adapted to City-wide Campaign.*

A program for a group of city churches, or for a city-wide denominational or interdenominational can easily be adapted from the district group program outlined above.

### *3. Some Results of Campaigns:*

(1) On a District. Dr. E. L. Lockwood, superintendent Waterloo District, Upper Iowa Conference, writes:

"Last May [1924] one of the evangelists of your department spent three weeks on the Waterloo District, conducting a 'Win-One' individual work evangelistic campaign. As a result of the work that centered in and grew out of this campaign the pastors of the district have reported to me more than one



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thousand eight hundred new members received into the churches. Until this year such a record has never been known on this district.

"The evangelist inspired pastors and churches with confidence and courage to undertake the work themselves. His greatest value lies not so much in what he himself does as to what he inspires others to do. Out of this campaign there has come a new evangelistic ideal and standard on this district. A greater percentage of adults, especially men, have been reached than have ever before been known in an evangelistic campaign. I am greatly pleased with this type of work."

(2) In Group of City Churches. A campaign of this character was put on in Pittsburgh, Pennsylvania, just before Easter, 1924. Dr. Daniel L. Marsh, chairman of the Evangelistic Committee of the Methodist Social Union of that city, writes:

"The total number received as a direct result of the personal visitation evangelistic campaign is three thousand six hundred and ninety. Our churches and ministers who participated were all enthusiastic over it. Many said that it was one of the most worthwhile things ever conducted by the Methodist Episcopal Church Union."

(3) In a Single Church. The Ashland District, Kentucky Conference, has had a great year, stressing personal evangelism in all its churches. A pastor of one of the largest churches who in the previous year and a half had received about one hundred new members into his church, was of the opinion that evangelistic work in his community was pretty nearly all done for some years to come and had requested his district superintendent to arrange for

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his appointment to another field of labor at the coming session of the Annual Conference. Under the stimulus of the superintendent and the evangelist, a personal evangelistic campaign was put on. Twenty-four personal workers were secured and in a short time one hundred and seventy-two persons were won for Christ. Last Easter and the Sunday following this splendid company was added to the church.

At the close of the campaign new families were found and many of them have been won to the church. The best result of all was the decision of the pastor that he had found the greatest evangelistic field in Kentucky and would remain and go on with the work. The pastor and assistant now have between one and two hundred cards listing names of prospects whom they expect to win by personal solicitation.

(4) In All Types of Communities. The plan has been successfully worked in all types of churches and communities. A few definite cases in each type of community will be sufficient to illustrate their success. (See opposite page.)

The complete study showed that 58 per cent of the persons won were won by laymen; that 90 per cent of the persons won united with the church, and that at the end of a year 96.4 per cent of the persons uniting with the church were still active.

Bishop Leete's Action. Bishop Leete is putting the plan to a practical test. He has appointed as a district superintendent Dr. O. T. Matrin, who has made a signal success of this type of evangelistic work in his church at Plymouth, Indiana, during the last few years, bringing the membership from 340 in 1919 to 865 in 1924 and raising the salary from



# MANUAL ON PERSONAL EVANGELISM

## WHERE PERSONAL EVANGELISTIC CAMPAIGNS WERE PUT ON

TYPE OF COMMUNITY	Number of Constituents	Personal Workers	Length of Campaign in Days	Number Won	United with Church
<i>Downtown</i>					
Greencastle, Ind.....	400	20	14	88	70
Central, Detroit, Mich.....	500	100	14	150	150
First, South Bend, Ind.....	700	22	..	160	149
<i>Polyglot</i>					
East Chicago, Ind.....	300	15	14	110	90
Community, Chicago (Stockyards)	200	..	14	105	70
<i>Industrial</i>					
Saint James, Cedar Rapids, Ia....	224	24	5	114	88
Waterbury, Vt.....	300	16	7	80	66
Trinity, Norwich, Conn.....	84	12	5	63	62
White River Junction, Vt.....	105	10	5	69	61
Belle Plains, Ia.....	250	20	7	172	150
<i>Older Residential</i>					
First, Portsmouth, O.....	120	11	14	30	30
First, Anderson, Ind.....	400	30	14	101	77
Saint James, Chicago.....	175	30	7	125	90
Saint Paul's, Cedar Rapids, Ia....	1200	112	7	225	225
<i>Newer Residential</i>					
Englewood, Chicago, Ill.....	100	30	10	126	126
Burlington, Vt.....	600	40	7	309	270
<i>Suburban</i>					
Kenwood Park, Cedar Rapids, Ia..	300	30	7	100	71
South Manchester, Conn.....	150	15	5	82	52
Wilmette, Ill.....	300	15	7	110	96
<i>County Seat Communities</i>					
Grundy Center, Ia.....	148	8	7	70	52
Saint Albans, Vt.....	240	32	5	100	86
<i>Rural Communities</i>					
Hazardville, Conn.....	80	16	7	70	62
Coin, Ia.....	252	20	..	45	45

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\$2,000 to \$3,250, plus \$600 for a secretary during the same time.

Bishop Edwin H. Hughes writes: "The best testimony to any method of work is that which grows out of actual experience. So let me say with much emphasis that the visitation evangelism, now being carried forward in portions of the Boston Area, is working wonders for us—encouraging churches that have grown stale; reviving churches that had lost vitality; increasing churches that were slowly dwindling; and even bringing back to life churches that seemed to be all but dead.

"And the method is all so simple, and so well fitted to the laymen. I wish that we might have a veritable epidemic of it in American Methodism."

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These books may be secured from any Depository of The Methodist Book Concern. There are a number of leaflets that can be furnished free to pastors and church workers on different phases of the Christian life and work described in this manual. Requests for such free literature (on Stewardship and Life Service) should be addressed to the World Service Commission, 740 Rush Street, Chicago, Illinois, and (on Evangelism) to the Department of Evangelism of the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania.

